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Service Paper

The influence of Irish culture...

THE INFLUENCE OF IRISH CULTURE  
UPON  
AMERICAN CIVILIZATION  
BY  
ROSE ANNE LYNCH



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SERVICE PAPER

Materials To Develop Respect For A Minority Group  
Through Intercultural Education

THE INFLUENCE OF IRISH CULTURE  
UPON AMERICAN CIVILIZATION

Submitted By

ROSE ANNE LYNCH

B. S. In Education Boston University 1938

In Partial Fulfillment Of Requirements  
For The Degree of Master of Education

1947

First Reader: JOHN J. MAHONEY Professor of Education

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✓

Gift of R. A. Lynch  
School of Education  
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TOPIC:

THE INFLUENCE OF IRISH CULTURE UPON

AMERICAN CIVILIZATION

Introduction

A. Interpretation and Limitation

It is the aim of this topic to place on record an outline of Irish achievement from a cultural view point.

To bring about understanding of and create an interest in Intercultural Education through the appreciation of the contributions of this group which helped to build our great country of America.

B. Importance

Through the experience of the writer, the conclusion is drawn that the performance of the Irish in many fields of endeavor are unknown to the people in general and that, therefore, the Irish do not receive the merit which they deserve for these contributions.



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It is also the aim of this article to bring about better understanding between a minority group and other groups which constitute our present democracy.

Such understanding is necessary for the preservation of enduring kinship and well-being.

#### Justification

There are still in this country, even at the present time, factors and organizations which seek to discredit the achievements and contributions which certain national groups, the Irish among them, have given towards producing that state of democracy which makes America a truly great nation.

The author feels justified in wishing to present, "The Influence of Irish Culture Upon American Civilization", because it has been her experience as a member of this group to observe certain scornful and deprecatory attitudes on the part of some when anything cultural is attributed to the Irish.



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Irish.

On one occasion, a group of college students appeared before a Parent-Teacher Association, each student representing a different national background and one among them berated his Irish High School Teacher because he had taught him Latin, while himself afflicted with an Irish brogue.

These students appeared, sponsored by the college, accompanied by the college president, with the aim of presenting certain national characteristics to promote friendship and understanding. Yet, while striving to gain favorable recognition for his own group, which he loved, honored and respected, he became contemptuous of another national group, whether through ignorance or design.

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a brief history of Ireland, where he could have learned that the Irish, with or without an accent, had kept cultural education alive in Europe in the earlier centuries, through the medium of Latin.

As to that accent which is so insolently referred to, -- "It represents quite literally the oldfashioned pronunciation of English which used to be universal among the educated. This mode of speech proves to be the way that many of the English classic authors spoke in their time. There is no easier way to get an adequate idea of how Shakespeare and his contemporaries spoke this English tongue of ours than to listen to two reasonably educated Irishmen who come from some country place in Ireland talk English. The sounds they utter are almost exactly those which Shakespeare was accustomed to hear in his day and with which he was accustomed to utter when he took his part upon the stage as he so often did in his plays." <sup>1</sup>

A few years ago a certain Food Association was holding an exhibit in a nearby city. During the exhibit national groups throughout the city were asked to contribute materials and erect booths showing certain of their customs.

Though a goodly number of Irish reside in this city, they were not asked to contribute, "Because the Irish don't have anything". Someone saw the absurdity of that comment

<sup>1</sup> James J. Walsh:

World's Debt to the Irish

The Stratford Co. Pub. Boston

1926 - 229 p.



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and an Irish booth was erected which held materials of interest on a par with those offered by other groups.

It is the contention of this writer that such attitudes are still prevalent, and are hostile to the progress of true democracy.

There is need for the recognition of the essentials of cultural knowledge and a general education based on the humanities.

There is an urgency for teachers to inculcate youth with tolerance, understanding, and true knowledge; if there is a failure to face this fact, the result will be the downfall of democracy.

#### Methods of Procedure

To establish facts which show the influence of Irish culture upon American Civilization, especially in the field of Literature.

To formulate a unit of work embodying these findings so that they might be used successfully in assisting a Junior High School group in the study of Intercultural Education.





## Conclusion

### PREFACE

Results of Research which advanced this subject.

This short preface is intended to give further understanding of the contents under consideration.

## Unit

Since early childhood, the author has been interested in the Story of Ireland. She has acquired a wealth of material concerning Irish History, Folk Lore and Poetry, as narrated by her parents. This has been augmented by study and travel through the Emerald Isle.

In working in the field of Intercultural relations, the writer wished to assist those of Irish descent in contributing their part to the respect, understanding, and good will of America, in cooperation with other minority groups; that these groups may extend to the Irish-Americans the same intelligent spirit of action which they ask and like for themselves.

Ignorance is the root of intolerance. Many prejudices which are running rampant in the world today and are tearing groups, communities and other nations asunder can be traced to a lack of knowledge. Each immigrant group has given to the American people a heritage exemplifying the finer qualities which make for an





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advanced civilization, a civilization in which it is recognized that, "Man is a creature composed of body and soul and made to the image and likeness of God", and when men come to look upon their fellowmen with respect for this likeness, they will forget the exterior differences of color, race or creed.

To revive an interest in and keep alive an understanding of the gifts which the Irish have contributed towards this American civilization is the author's contribution for the promotion of respect, tolerance and good-will in the land of her birth, America.

In his Preface to World Literature, Albert Gierard,

professor of General and Comparative Literature at Stanford University, writes:

"Language is an instrument of culture, and culture is greater than its instruments. Once divided, language divides."





## CHAPTER ONE

### BACKGROUND OF IRISH HISTORY

In reading the history of Ireland one becomes aware of the fact that many centuries ago the Irish were extending the olive branch of peace and good will to minority groups who sought protection upon her shores.

For partial substantiation of this the following quotation is offered: "Fleets of ships bore students and pilgrims who forsook their native land for the sake of divine study. The Irish most willingly received them all, supplying to them without charge food and books and teaching, welcoming them in every school from Derry to Lismore, making for them a 'Saxon Quarter', in the old University of Armagh. Under the influence of Irish teachers the spirit of racial bitterness was checked, and a new intercourse sprang up between English, Picts, Britons and Irish".<sup>1</sup>

In his Preface to World Literature, Albert Guerard, professor of General and Comparative Literature at Stanford University, writes:

"Language is an instrument of culture, and culture is greater than its instrument. Race divides, language di-

<sup>1</sup> Alice Green





vides, on totally different lines, culture unites. It creates a free commonwealth of the spirit, superior to any one of its provinces."

Civilization advances through the means of written records, therefore, the world at large can be grateful to the Irish for the preservation of a culture which led to documentary evidence which has bettered mankind. For the Irish missionaries kept education alive throughout Europe in the centuries when Ireland supplied the continent with teachers and scholars.

It was through the Irish missionaries who converted Northumberland and the Anglo-Saxon literature was cultivated and preserved.

"Ireland has become the heiress of the classical and theological learning of the Western Empire of the fourth and fifth centuries, and a period of humanism was thus ushered in which reached its culmination during the sixth century and following centuries, the Golden Age of Irish Civilization.

The charge that is so often levelled against Irish history, that it has been, as it were, in a backwater where only the fainter wash of the large currents reaches, cannot apply to this period. For once at any rate, Ireland drew upon her-



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"Ireland has been the home of the classical  
 and the local history of the Western Empire of the world  
 and the world, and a series of historical events have occurred  
 in which the world has been the only world, the only world and  
 following civilization, the world of Irish civilization.  
 The world is not of the world, but of the world, the world  
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self the eyes of the whole world, not as so often in later times, by her unparalleled sufferings, but as the one haven of rest in a turbulent world overrun by hordes of barbarians as the great seminary of Christian and classical learning, 'the quiet habitation of sanctity and literature', as Dr. Johnson called her in a memorable letter written to Charles O'Connor. Her sons carrying Christianity and a new Humanism over Great Britain and the Continent, became the teachers of whole nations, the counsellors of kings and emperors. For once, if but for a century or two, the Celtic spirit dominated a large part of the western world, and Celtic Ideals imparted a new life to a decadent civilization until they succumbed not altogether to the benefit of mankind, before a mightier system -- that of Rome." <sup>1</sup>

"Civilization is the process by which men come to grow interested in their minds and hearts and souls rather than their bodies." <sup>2</sup>

This quotation bears out the fact that the Christian Civilization began a great era in Ireland with the coming of Saint Patrick, and from that time Ireland became renowned as a literary country.

The churches and monasteries soon became the centers

<sup>1</sup> Meyer Kuno  
Ancient Irish Poetry: London  
Constable and Co. Ltd.

<sup>2</sup> James J. Walsh  
World Debt to the Irish  
The Stratford Co.  
Pub: Boston: 1926  
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of education and the civilization of Ireland rose to a high plane.

Down through time increased appreciation and gratitude for the contributions of Saint Patrick made themselves known. His efforts to abolish slavery were thorough and significant. Having been held in bondage himself, he had great compassion and first hand understanding of man's inhumanity to man.

The Irish people and their descendents, scattered to the four corners of the earth, have never ceased to honor Saint Patrick, and on March seventeenth every year people of all races and creeds pay homage to his memory.

"In spreading the faith, the good Saint (Patrick) condemned slavery, fought racial discrimination and sought to end the tragic isolation of Ireland from the civilization and culture of the outside world.....

" Today America needs the benevolent aid of another Saint Patrick. Evil doctrines of discrimination, frequently imported from gangster nations, plague certain areas in America. Racial and religious intolerance is being preached and practised here by agents of our enemies, as well as innocent victims of their propaganda.



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"Today America needs the benevolent aid of another Saint Patrick. With countries of discrimination, treatment is accorded few Anglo-Americans, Negroes certain areas in America. Instead of religious intolerance is being preached and preached here by agents of our churches, as well as the constant victim of their propaganda.

Unfortunately propaganda poison is exceedingly difficult to remove from our national bloodstream.....

Saint Patrick in Ireland and Abraham Lincoln in America took a forthright position on the question of slavery. They fought for the basic dignity of every human being. They stressed the essential importance of the individual, regardless of race or creed. The world today needs the spiritual guidance of inspired leaders, who can rise above creed or class, who can help humanity gain security. If civilization intends to avoid destruction, nations must learn to live together in harmony with each other.

As we united for victory, we must unite for peace. In winning the peace the moral strength of the Irish can be a most potent factor. While the Government of Eire has remained neutral during the war, her sons have distinguished themselves in the armies of the United Nations. In peace, as in war, the influence of the Irish in the cause of Justice far exceeds the strength of their numbers." <sup>1</sup>

Even as Saint Patrick established seats of learning for men, so too, Saint Brigid did much to overcome prejudice against women. She was therefore, in the fifth century, a pioneer in the field of education for women, and established a school for them at Kildare.

<sup>1</sup>Harry S Trumann "The Irish In America" - Catholic Digest  
Vol. 9, No 9: July 1945





Saint Brigid has always been a model for Irish women and is considered the patroness of spinners. Today in Ireland hand looms are still in great use and the picture of Saint Brigid adorns the homes of many who still carry on the ancient craft of hand weaving. Ireland has for centuries advocated freedom for all men and through her heroic efforts to obtain that freedom, both for herself and her earthly brothers, she has won the respect and admiration which is justly hers.

Ireland's efforts to establish democracy were apparent centuries ago.

"I would take you to Kilkenny, for the sake of that marble city's grand old Cathedral and castle; but you would be interested chiefly to hear of the Parliament of Confederate Catholics which sat there three hundred years ago. The Parliament drew up an Irish constitution which laid down democratic principles a long age before England or America admitted them. Thus was our own land a leader.

In like fashion this land of ours taught the doctrine of national liberty, when our Anglo-Irish Molyneux, two centuries ago, wrote a book which claimed freedom for the peoples. The book was condemned and burnt; but it became the





text book for the American Revolution and made America free."<sup>1</sup>

In spreading education and democratic principles throughout Europe and later in America, Ireland was advocating Intercultural Relations and pioneered in teaching understanding, good will and tolerance. Through her missionaries she developed a feeling of unity and sympathy for mankind and established the bonds of friendship and brotherly love.

The Irish loved to travel and their ancient poetry contained tales of many voyages to strange lands. In Athens may be found the carving of an Irish wolfhound made six hundred years before Christ.

About the tenth century a Latin description of the Navigation of Saint Brendon, created great interest throughout Europe. It was translated into many languages and became a "Best Seller".

In the map making of those days a land called, Saint Brendon'd Island, was drawn in the western ocean. In preparing for his journey, Columbus, undoubtedly had access to these maps.

"The Irish legends have left permanent mark on the authentic map of the fabulous Irish names for the western land was Hy-Breasail, and behold you! that name was chosen

<sup>1</sup> Hugh De Blacam:

Gentle Ireland: Milwaukee  
Bruce Pub. Co.: 1935





for the real Brazil. Irish legend, by its promise of discovery, thus was one of the urges that led to the crossing of the ocean. If tradition be well founded, Columbus actually had an Irish mariner with him, William of Galway by name. I wonder if William in those anxious weeks upon the unchartered waters, kept up his comrades' hearts with assurance of success, drawn from old tales recited by the turf fire in his boyhood at the Claddagh!"<sup>1</sup>

In practically every history of Ireland which was examined mention has been made of these voyages to America by the Irish. One more such quotation is included to emphasize this point.

"There is an old tradition that the first European to set foot on the soil of the new world was an Irish sailor whom Columbus had recruited in Galway for his expeditions; but long before Christopher Columbus set out upon his momentous voyage this western land was known to the Irish. From earliest times the voyage and vision literature of the Celts dealt with a land beyond the rim of the western sea whither chosen heroes and champions journeyed to reap the rewards of their valor. No doubt these tales exerted a powerful influence on the minds of later Christians. Missionaries, tales of whose westward voyages are numerous. The most widely

<sup>1</sup> Hugh De Blacam:





known of these was the Navigatio of Saint Brendon, founder of the Monastery of Clonfert. The Navigatio is a Latin account of the missionary journeys of this sixth century cleric which took him as far west as the coast of North America."<sup>1</sup>

Through this history and cultural background an attempt has been made to develop the fact that the Irish influence upon American Civilization extends backward to the lives of many other Europeans who form our American Civilization, and through this medium brings to light an even greater contribution than is generally attributed to the Irish.

It is to be hoped that through greater understanding and research upon the part of the Irish-Americans themselves there can be built up a consciousness of the cultural influence which the Irish have exerted upon America.

The fact that Irish-Americans take pride and interest in the land of their forefathers detracts not one whit from their primary allegiance to their own native land, America. Rather it assists them in creating understanding, good-will and respect towards the other groups whose ancestors came from all parts of the world to form that great nation which is ours; and in wishing to create these desirable attitudes towards our own cultural backgrounds it is only seemingly that we shall in turn extend to other national groups a respect and apprecia-





tion of their contributions also.





## CHAPTER TWO

### IRISH LITERATURE

Literature creates a bond of fellowship and feeling of oneness in mankind.

When one reads the tales, epics, religious and philosophic documents, the letters and essays of different people of various eras there is developed an awareness that folks in spite of race, color or creed have come down through history with one common bond - each is a human being, achieving existence from the same Giver of Life, endowed with a combination of the emotions, passions, frailties, and strengths of mankind. All are related through Adam, and fundamentally remain the same.

Literature can and does create a brotherhood of man and succeeds in strengthening us in a more perfect union. In reading the adventures of folk tales, the history and fanciful stories a depth of knowledge is attained which gives understanding of the emotions which dominate the human heart. It gets at the roots of hates, jealousies, prejudices, intolerances, love, truth and beauty.

Literature has the possibilities of freeing indivi-





duals from narrowmindedness, explaining the strange or foreign, and breaking down barriers of misunderstanding and misconceptions.

Conversely, literature may build up false implications and untruths and incite undesirable attitudes. Care should be taken to read both sides of an issue and to intelligently investigate sources, weighing the evidence on both sides of an issue in a sincere attempt to draw unbiased conclusions.

In investigating source material for this article an item came to light which stated that the Irish had come to this country in the eighteenth century but proceeded to explain that the people were really Scotch-Irish because they came from the north of Ireland.

Thus it might follow that the Yankees are not American because they live in the northern section of the United States.

Another fallacy which exists in the minds of many today is that the north of Ireland (containing six counties) is inhabited solely by those of Protestant affiliation, while the southern part (twenty-six counties) harbors all belonging to the Catholic Faith.





Having seen and been into a Protestant Church in Killarney, which is assuredly in southern Ireland, and likewise visited a Catholic Church in Belfast, which lies in the northern part, this writer is prepared to refute any such statement by reason of her own eye witness.

One of the members of the "American Committee on Religious Rights and Minorities", Roger Shaw, on his visit to Ireland was surprised to find that in the Free State, Protestants were quite welcome and unmolested; that the former President, Douglas Hyde was a Protestant; that Eamon De Valera, Prime Minister, was a Catholic; that though orange is the color of Protestantism, the Irish Free State Flag is orange, white and green; (this latter he regards as highly significant) to find in Cork Presbyterian and Baptist Churches; that there were Quakers in Dublin; Trinity College is Protestant and that Ireland is not a theocracy!

In summing up his visit to Ireland he states:  
 "This then, was the situation as I saw it. In a world torn by every sort of cruelty and discrimination, our American Committee has a discouraging time of it these days. Hence my joy in finding at least one quiet haven of decency, of respect for the opinions and convictions of others - Eire." <sup>1</sup>

The Celtic people settled in Ireland very early and

<sup>1</sup> Roger Shaw

"Eire - The Ireland of True Tolerance"  
 America: 62:623 Mr. 16, 1940





up to the coming of Saint Patrick they worshiped many heathen gods and the sidhe-fairy folks. The Druids, an ancient order of religious men were their priests, instructors and poets. They ruled the people and supernatural powers were attributed to them. There is a story version connecting these Druids with Stonehenge, in southern England. The origin and purpose of Stonehenge is a fantastic mystery, and the legends and stories are sources of delight and interest. One version claims that the Devil was carrying the stones from Ireland to destroy Salisbury Cathedral. The stones purported to have been slung over his back by a rope, soon began to cut into his shoulder, and in trying to shift their position, he dropped one in Avon, and one in Amesbury. Then he alighted in Stonehenge and arranged the stones in such a position that they would mystify posterity and direct their attention from holier things.

Emereon suggested that Stonehenge might have been built by "some clever elephants".

The people in early times has local kings and were divided into tribes. They were skilled in arts and crafts and developed poetry. Indeed craft work is still popular in Ireland. It has always been part of the vocational life of





Ireland. Through it the people were raised to an elevation of self expression.

In 1731 the Royal Dublin Society was organized. They offered prizes for lace, tapestry and artistic crafts.

With the coming of Saint Patrick the art was bound up with the missionaries and religious teachers. Schools and colleges flourished and Ireland became a center of education for all parts of Europe. The Irish Literature was preserved in these schools. The monks copied the manuscripts by hand.

Very early Irish Literature is known as the Saga-Romances which deal with great cycles.

The Red Branch Cycle treats of Cuchulain, the ancient hero and Deirdre, the Helen of Ireland. These events took place about the beginning of the Christian Era.

Edward Mac Dowell, a descendent of the Irish used this theme in one of his compositions and according to his biographer, Lawrence Gilman, "It was a fortunate if not an inevitable event in view of his temperamental affiliations with the Celtic genius, that Mac Dowell should have been made aware of the suitability for musical treatment of ancient heroic chronicles of the Gaels and that he should





have gone for his inspiration in particular, to the legends comprised in the famous cycle of the Red Branch -- that wonderful group of epics which comprises, among other tales, the story of the matchless Deirdre."

The medium of expression in Irish Literature has been through poetry, for the most part. In olden times poets spent about twenty years mastering the three hundred types of verse forms and committing to memory three hundred and fifty stories.

After the Danish invasion there came a decline in Irish Literature. Many schools and monasteries were destroyed and with them some priceless manuscripts. Due to the political strain under which Ireland struggled for centuries the literature of the people suffered -- indeed it is surprising that it survived at all, in any form.

From about eighteen eighty-eight there has been a Literary Revival. Much has been accomplished in reviving the Irish Language. Lyric poetry and drama have received a great impetus, and have produced a decided influence on the rest of the world.

"The cultural influence of the Irish may be strengthened in the future. American institutions of learning, on the whole, have been slow to grasp the significance of the Irish





Literary Revival, which has dominated the Literary history of the present century. However, during the decade preceding the outbreak of the war, indications were not lacking that our educators were becoming more alive to the implications of the movement. Irish-Americans themselves no longer preoccupied with politics and government, have become more conscious of the early contributions of their people to civilization as well as to the history of their own country." <sup>1</sup>

The Irish Revival is likewise touching other aspects of life. A new guild has been formed in Dublin and under the direction of Kathleen McCormick and Evelyn Gleeson, carpets, tapestries and other hand woven articles are designed with old Gaelic motifs.

"A form of handcraft that grew out of and is associated with the Literary Revival is printing by a hand press, which is done in the Cuala Press. This enterprise was started by the Misses Yeats, sisters of the poet and the painter. The beautifully printed books that once came from this press are items on every collectors list. In great demand, too, especially at the Christmas season, are the cards of Irish design printed there.

The potters craft has never been fully developed in Ireland. Recently, however, more interest has been shown in this craft. The makers of Belleek Ware and Carri-

<sup>1</sup>A.J. Reilly





galine pottery, which have had a whirl on the wheel of fashion, are ensuring for themselves a lasting popularity by focusing more attention on appropriate and artistic design. They are trying to meet the demand for something that is distinctly, but not sentimentally Irish.

Virtually all the artists engaged in these crafts have found their inspiration in the ancient Celtic art, taking their motifs from the Irish Romanesque and earlier styles." <sup>1</sup>

The writer has a very beautiful motto hanging in her guest room, which came from the Cuala Press and bears the following thought:

"Be welcome to this room! Within me find

Peace and a quiet mind.

Be welcome to this room!

For you I keep

God's kindly gift of sleep."

She also possesses a tea set of the lovely Belleek Ware and can vouch for the statement that it has truly made a "whirl on the wheel of fashion."

The Irish Literary and dramatic revival is one of the most vital contributions which has been made to con-

<sup>1</sup> Regina Madden  
Kathleen Brennan

"The Art Crafts Of Ireland":  
The Catholic World; Vol. CLX  
No 960. March 1945





temporary English literature. It contains a spiritual message which is of special importance to the world.

THE IRISH AS SCALPOGERS IN AMERICAN HISTORY

America's interest in this revival is very pronounced.

"The recently formed Book Association of Ireland (with the Rev. Stephen Brown, S.J., as chairman) has been busy for the past year preparing catalogues of Irish books which have been sent abroad, particularly to the American libraries and universities, and there is a constant communication between these institutions and Ireland, seeking information about Irish literature, so that the American public will no longer be dependent on prejudiced or ill informed sources.

One of the interesting items about Irish writers today is their attitude toward outside opinion. They evidently feel that this isolated corner of the world has something of its own to preserve, and are confident, amid the present turmoil and destruction in Europe, that the Irish outlook has a human ideal which, as in the Middle Ages, may permeate the new civilization which must arise on the ashes of the old." <sup>1</sup>

<sup>1</sup>

Kathleen Brennan





### CHAPTER THREE

#### THE IRISH AS SCAPEGOATS IN AMERICAN HISTORY

During the period between 1800 - 1900, the Irish bore the brunt of the blame for adverse conditions in America. The older stock of American settlers were becoming concerned over the numbers of Irish who were coming to America. They feared the native population would soon be outnumbered.

To offset this there arose one of the many anti-foreign movements which have developed from time to time in America. Known as the Nativist Movements they have spread prejudice and intolerance on too many occasions. During this period the Irish were condemned for spreading crime and corruption, causing panics and unemployment. They were denounced as unassimilable and half-witted.

"The political antagonism against the Irish culminated in the early 1850's in the formation of the American or 'Know-nothing' Party. The party picked up some adherents from the disintegrating Whigs and for a few years





was a force in local elections. Supposed revelations by ex-priests were used to inflame mob sentiment. One of these, Charles Chiniquy, later posed as a confidant of Lincoln, and circulated the story that Lincoln's assassination was part of a Jesuit plot. Another ex-priest advised Protestants to beware of employing Catholic servant girls, lest they turn out to be Jesuit spies. As a result, many Irish were dismissed from their jobs, and want advertisements appeared reading: 'No Irish need apply'.

The Irish question became an issue in national politics during the elections of 1884, 1888 and 1892. In the large Eastern cities, the Irish were predominantly Democratic in their party allegiances, and had elected many Catholic mayors. The Republicans charged that the Irish were trying to seize control of America.....

At this period middle class sentiment was aroused because the second generation of Irish Catholics had begun to compete with their Protestant neighbors in the better-paid trades and professions. These economic motives led to the formation, in 1887, of the American Protective Association. The A.P.A. let loose a barage of propaganda, blaming the Irish for the growth of trusts for restricted credit, for low

James F. Gould:

"The Irish Invasion" - Associated Press - N.Y. - 517 Madison Avenue : 1945 - Pages 21 - 22.

Max Baer:

"The Irish Immigrant and American Activities" - The Dublin Review, Dublin, London and Westminster Ltd. No. 422 - October, 1945 - Page 100





farm prices, for the panic of 1893 -- in short for every economic ill."<sup>1</sup>

During the period between 1836 - 1880 many British visitors wrote on the subject of "The Irish Emigrant and American Nativism". It was the consensus of opinion of these visitors that the Irish were considered the bane of American Civilization, and there was a movement to deport them.

Being an Irishman was synonymous to being a criminal, and by some was considered almost a sure and foregone conclusion in the event of being arraigned before an American Jury. There were reports of people being turned out of New York stores because they were Irish.<sup>2</sup>

One of the chief causes for such hostility between the native American and the Irish was economic competition. The Irish were looked upon with great contempt because they were willing to perform lowly and so-called menial tasks.

"Francis Wyss, who spent many years in America discussed the formation of the Native American Party. He pointed

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<sup>1</sup>Kenneth Gould:

"The Irish Invasion" - Associated Press - N.Y. - 347 Madison Avenue : 1946 - Pages 21 - 23.

<sup>2</sup>Max Berger

"The Irish Emigrant and American Nativism" - The Dublin Review Burns, Oates and Washbourne Ltd. No. 439 - October, 1946 - Page 181





out that its avowed purpose was to check immigration and to deprive specific nationalities principally the Irish, of the basic rights of American citizenship. He noted also that the power of the Nativists was concentrated along the seaboard where there was no shortage of labor. If one is surprised at the strength of the nativist movement in the stronghold of the Irish, it should be recalled that although the latter were often accused of wielding decisive political power, and of using it for their own ends, yet paradoxically the very states in which they were strongest were precisely the ones which first attempted to restrict emigration."<sup>1</sup>

The fact that this so-called nativism was in its essence and being strictly at odds with the democratic principle seems to have concerned its founders and backers but little. That it was short lived, though its existence was painful and harmful enough to those whom it affected, is to the credit of those sane and intelligent folks who brought about its abolition.

<sup>1</sup> Max Berger: "The Irish Emigrant and American Nativism"  
The Dublin Review: Burns Oates & Washbourne Ltd.  
No. 439 - October 1946  
Page 179





## CHAPTER FOUR

### THE IRISH AS EMISSARIES OF GOOD WILL

The Irish and their descendants have been greatly interested in promoting understanding and in keeping the Commandment of, Love thy Neighbor.

"The characteristics of the Irish people are well known and on the whole admirable. An emotional, poetical strain is quite the ordinary thing, and generosity is a common trait to the point of improvidence. The Irish love nature; there is no moment in their literature when this sentiment is not warm and sincere. It is part of their Gaelic heritage to retain the feeling for the supernatural, to hold the old beliefs and customs and to the charming world of fairies -- the good people -- the link between the visible and the invisible universe."<sup>1</sup>

The Irish are indeed of a generous nature and would share their last possession with the needy. On the whole they tend to shy away from the so-called organized charities, preferring to administer charity with the emphasis

<sup>1</sup>William Richardson:

World Writers: Ginn & Co.  
N.Y. - 1936





on the real meaning of the word, which is love, for in every beggar they see the image of Christ. This exact sentiment was fittingly and aptly expressed by John Boyle O'Reilly when he proclaimed, "Organized charity, scripted and iced; in the name of a cautious, statistical Christ."

One of the outstanding examples of charity which is dear to the Irish heart is the one about Saint Brigid. It is related that she and her mother were given their freedom by the Druids because of an example of charity. It seemed that whenever she churned butter she divided the finished product into thirteen portions, one much larger than the rest.

The Druids inquired as to the purpose for such an action and "Brigid answered that she did it in honor of the Lord and his twelve disciples. She gave the larger portion to the poor; 'ar bid Crist i persaind cech bocht iressach -- for Christ is in the person of every poor person who believes.'

"And do you not save up some of the butter?"- the servant was asked -- for that is done by every dairy woman. "I find it hard," said Brigid "to deny Christ his own food." The Druids were so impressed by this incident that they





offered Brigid her freedom, which she accepted on the condition that her mother be likewise granted freedom.

The Irish have been accused of indifference to and economic indifference toward the negroes, but there are records that speak to the contrary.

In the first place Irish Catholic tradition has always been against slavery. The Irish themselves knew what it was to be enslaved and during one of the periods of misrule by England thousands of Irish were transported as slaves to the West Indies.

The great Liberator, Daniel O'Connell whose home in Derrynane bears many testimonials to his battle for freedom had always been against slavery. The writer recalls sitting on one of the chairs there bearing the following inscription:

"This the chair of the Catholic Association  
Of Ireland was presented on the 14th, April,  
1829 to Daniel O'Connell  
On the achievement of Catholic Emancipation  
We were bondsmen. We are free. Glory to God."

When there was agitation for freeing the slaves in the West Indies, O'Connell championed their cause, though in so doing he brought down the enmity of many and





prolonged his own struggle in the cause of freedom for Ireland. A West Indian interest bound to maintain Negro slavery sought to buy him off by throwing their twenty-seven votes to him on every Irish question, if he would consent to champion their cause. In reply, Daniel O'Connell proclaimed, "Gentlemen, God knows I speak for the saddest nation the sun sees, but may my right hand forget its cunning and my tongue cleave to the roof of my mouth if, to serve Ireland, even Ireland, I forget the Negro, one single hour."

Surely this may be regarded as an act of brotherly love by a man who might have sold one race down the river to purchase for his own a freedom sorely desired.

Another Irishman to raise his voice for the cause of the Negro was Charles Graham Halpine who wrote under the pseudonym of Miles O'Reilly.

Charles Halpine was born in 1829, in Oldcastle, County Meath, the son of an Episcopal clergyman. He graduated from Trinity College at seventeen and came to America in 1851.

He contributed to the Boston Post, New York Herald and Tribune, and was associate editor of the Times.





One of his poems, "Sambo's Right To Be Kilt", was the means of obtaining the enlistment of a Negro regiment for which he prepared first orders.

To John Boyle O'Reilly belongs the honor of having made many important contributions to tolerance and good will.

Born in Dowth Castle, County Meath in 1844, he was arrested for treason in 1866 and sentenced to twenty years penal servitude. He escaped from Australia and made his way to Philadelphia in 1869. He applied for citizenship the day he landed.

His contributions were well received by American newspapers, his poems were beautiful and done with feeling. He was hailed as a new and original presence in the literary world.

Horace Greeley admired his work and personality, and he won the friendship of Wendell Phillips, John Greenleaf Whittier and William Lloyd Garrison.

The magazines to which he contributed included Galaxy, Scribners, Atlantic Monthly and Harpers.

"A victim of tyranny himself he had a heart for





oppressed people everywhere, won affection of the colored people of America by outspoken and sympathetic advocacy of their interests.....

He himself did much to destroy anti-Irish prejudice in New England. One of his poems written for the centennial celebration of Daniel O'Connell at Boston contained the lines:

'Races and sects were to him a profanity:  
Hindo and Negro and Celt were as one:  
Large as Mankind was his splendid humanity  
Large in its record the work he has done.'<sup>1</sup>

John B. O'Reilly also said of the negroes that they had made great contributions to America in their songs and music, and attributed this fact resulting from the Negroes' ability to "worship with his soul and not with a narrow mind."

The Irish Americans may rightly be proud of this man.

"He is an inspiration to Irish Americans. He arrived here friendless, penniless, a political refugee -- by native genius, patience and pleasing personality he made for himself a place in the hearts of his associates in America. His fine character outweighed his natural gifts and achievements --

<sup>1</sup> James B. Cullen:

The Story Of The Irish In Boston  
H. A. Plimpton 1893 - Boston





as may be seen by his remark -- 'I have never seen a human being in whose individuality I did not find something to respect'.

That earnest and reverent sympathy with all humanity is the keynote of our present day struggle in promoting kinship and good will. It extolls a generous nature; it typifies a long memory for kindness and a short one for injuries." <sup>1</sup>

John Gregory Bourke born in Philadelphia in 1846 gave valuable documentary evidence about the American Indian. After graduation from West Point, he was sent to the Southwest where he became interested in the Indians. He kept careful records of the customs of the different tribes. His works include, "The Snake Dance of the Moquis of Arizona, Ten Ethnological Papers For The American Anthropologist, and five books on Indian life. His wit and story telling flair bespoke his Irish ancestry.

James Logan, whose services to the public and to William Penn, the founder of Pennsylvania, were many and important, was born at Lurgan, Ireland 1674.

He has a very keen mind and before reaching his

<sup>1</sup> James Cullen:





Thirteenth birthday had mastered Latin, Greek and some Hebrew.

To James Logan, William Penn allotted the care of the aborigines. His success with them is apparent when records show that he often had three or four hundred of them as his guests.

Theodore O'Hara, born in 1820, was the son of an Irish political exile and well known teacher. In 1852 he became one of the six editors of Louisville Times, an aggressive journal of the Anti-Know Nothing Party.

He saw service in the Mexican and Civil Wars. His poem, The Bivouac of the Dead, was a memorial to the American soldiers who gave their lives in the Mexican War. This poem is often quoted on soldier's monuments.

John Augustin Daly, born in Plymouth, N.C. in 1833 the son of Captain Dennis Daly from Limerick, made his presence felt on the stage where he was a theatrical producer.

He substituted a repertory company for the star system on the American stage. This substitution called for all members being of high rank.

Through Daly the talents of such great celebrities





as John Drew, Fanny Davenport, Ada Rehan, Otis Skinner and Clare Morris, were developed. Also he gave assistance to native playwrights, especially Bronson Howard. He regarded his greatest achievement to have been the placing of the theater on a high plane and bringing about greater respect for the profession.

Through the efforts of James McHenry came the first attempt to adapt Irish History to the American stage. Among his works was a tragedy in blank verse, with Druidical backdrop. James McHenry was born in Larne, County Antrim, in 1775, and came to America in 1817.

Irish born James Jeffrey Roche was appointed consul to Genoa and later to Berne by Theodore Roosevelt, President of the United States. Born in Queens County in 1847, he came to Boston in 1866. He made a name in journalism and became editor of the Boston Pilot. His articles were published by Atlantic Century and Harpers.

His first novel, "The Story Of The Filibusters - 1891", was translated into Spanish. This book received high praise from Richard Harding Davis.

James Roche is further remembered for his assistance to Lady Gregory, Douglas Hyde and others in publishing





ten volumes of Irish Literature.

The popular song of Ben Bolt, was contributed by Thomas Dunn English, the son of Irish Quakers whose real name was Angelos.

Son of Irish ancestry was William Alfred Jones. His father was the first judge of Queens, his mother was a descendent of William Livingston a signer of the Declaration of Independence.

"He was a friend and correspondent of many literary men of his day and his work was highly praised by Irving, Bryant and Poe. Pride in his ancestry led him to prepare a genealogy of his family in the Memorial Of His Father." <sup>1</sup>

Among the women of Irish ancestry Anne Lynch Botta is a good example of Irish influence on America. Her father came to this country after four years of imprisonment following the Irish Rebellion of 1798.

Her most lasting publication was, "A Handbook Of Universal Literature", which was used as a text book in many schools. In her home she gathered about her such people as, Edgar Allan Poe, Horace Greeley, Margaret Fuller,

<sup>1</sup>  
Stanley Kunitz  
Howard Haycroft





Bayard Taylor and R.H. Stoddard.

Among the southern writers of Irish ancestry may be mentioned William Gilmore Simms. Born in the city of Charleston, S C. the south received him not, but snubbed and belittled him because of his supposed lower class birth. The north recognized his ability and regarded him as the Southern Cooper and the American Scott. Of his picaresque romances the best remembered is "The Yemassee".

Richard Henry Wilde, poet and Italian scholar, was born in Dublin, 1789. He arrived in Baltimore at the age of eight. His most famous lyric, "My Life Is Like The Summer Rose", was set to music by Sidney Lanier and Charles Thibault.

Edgar Allan Poe, himself of Irish extraction was a great admirer of Thomas Moore, and felt a rare kinship for James C. Mangan. This is not so strange inasmuch as both showed tendencies toward melancholy and sadness, had a depth of feeling for the unknown and supernatural. Both lived in a world of unreality where cautious people fear to enter.





## CHAPTER FIVE

### CONCLUSION

This article on the "Influence of The Irish On American Civilization", has attempted to portray facts of Irish History and personages of that National group which have blended together to further democracy in these United States.

The Irish have contributed freely of their talents in promoting the great American Civilization and they and their descendents may be justly proud of the resulting democracy for all men without exception.

"Most of the sons of Ireland emigrated to America where they made substantial contributions to our civilization. Irish scholars for centuries have been among the leaders in the academic world. The founding of Trinity College at Dublin in 1591, and the University of Notre Dame at South Bend in 1842, are outstanding examples of how Irishmen have actively promoted higher learning throughout the world."<sup>1</sup>

It would not seem fitting to bring this theme to a close without the brief mention of the Irish contribution

<sup>1</sup> Harry S. Truman:

"The Irish In America"  
Catholic Digest - Vol. 9 - No 9  
July 1945 - Page 52





through the field of poetry, in bringing about better understanding and universal feeling of brotherhood. It is said of the Gaels that centuries ago their instinctiveness for musical sounds and feeling for melody gave rhyme to poetry.

"What is universal in poetry is greater to them than any particular; what belongs to human nature all over the world is more to them than what belongs to any special nation. Nevertheless, they remain, as they ought to remain, distinctively Irish. But they pass beyond Ireland also. They desire to do work which may be united with the great and beautiful Song of the whole world. While they love Ireland dearly and fill their work with the spirit of Ireland, they also wish to be inhabitants of that High Land of Art, where there is neither English nor Irish, French nor German but the spirit of loveliness alone." <sup>1</sup>

It seems only appropriate that with such an ending the author herself, representing a background of Irish heritage, might conclude with a biteen of verse.

Lo and behold you! -- who is it can tell  
In one short theme -- so to present it well,  
Of Celtic influence varied and vast  
Touching America present and past?





Enumeration both meager and bare  
 But grazing the high spots here and there.  
 Great was the influence in war and peace,  
 In myriad ways it shall never cease.  
 Hushed is the voice as of one in a dream  
 Attempting to expound this majestic theme.  
 For out of the twilight of time and space  
 Good will has poured forth from the Celtic race.  
 O'er flowing the earth with a tranquil stream  
 Sweeping along with a flash and a gleam,  
 Finding its bed with such warmth and zest  
 Deep in this great American breast.

Репр У. Лоінсрїт





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"It is important that social recognition be given to the language, arts and festival cultures of all peoples from whose ancestry's children have sprung."

OBJECTIVES

1. How the Irish helped to build America.
2. Their contributions to democratic principles.
3. Reasons for coming to America.
4. Difficulties which they met.
5. To develop appreciation for Irish contributions past and present.
6. To gain an understanding of relations with other national groups.
7. To understand that all groups represented in America have equal rights.

FOCUSING

1. What have the Irish contributed to growth of Springfield?
2. How many Irish and their descendants are represented in Springfield today?





## A PROPOSED UNIT OF STUDY

### THE CONTRIBUTION OF THE IRISH\*

"It is important that social recognition be given to the language, arts and festival cultures of all peoples from whom democracy's children have sprung."\*\*

#### OBJECTIVES

1. How The Irish Helped To Build America.
2. Their Contributions To Democratic Procedures.
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5. To Develop Appreciation For Irish Contributions Past and Present.
6. To Gain An Understanding Of Relations With Other National Groups.
7. To Understand That All Groups Represented In America Have Equal Rights.

#### PROBLEMS

1. What Have The Irish Contributed To Growth Of Springfield?
2. How Many Irish And Their Descendents Are Represented In Springfield Today?

\* Based on Springfield Unit of Contributions of Nationality.

\*\* Duncan, Ethel: Democracy's Children - N.Y. - Hinds  
Hauden & Eldredge - N.Y. - 1945





3. What Are They Contributing To Our Present Democratic System?
4. How Are They Showing Cooperation With Other National Groups?

#### METHODS OF APPROACH

1. Show Films On Ireland.
  - Glimpses Of Erin - Teaching Film Custodians  
25 W. 43rd St., New York
  - Ireland - March Of Time
  - Irish Eyes Are Smiling - Films Incorporated  
330 W. 42nd St., N.Y.
2. Tell Brief History Of Ireland.
3. Invite Neighborhood Librarian To Class To Tell Of Books On Ireland Which Are Obtainable.
4. Exhibit Of Irish Articles.
  - Coins, Gaelic Writing, Peat, Wood Carvings,  
Lace, Linen, China, Jewelry, Shawls.

#### OUTLINE OF SUBJECT MATTER

1. Springfield Founded 1636
  - Record Of Irish Settlement
2. Irish Organizations.
3. Prominent Irish Citizens In Early Years.
4. Prominent Irish-American Citizens Today.





### PUPIL ACTIVITIES

1. Interviewing Prominent Citizens Of Irish Descent.
2. Writing To Children In Ireland.
3. Collection Of Folk Tales, Songs and Poems.
4. Original Play Based on Irish Fairy Tale.

### OUTCOMES

1. An Increased Understanding And Appreciation Of Irish Contributions To:
  - A. The World
  - B. America
  - C. Springfield
2. A Familiarity With Art, Literature and Culture of Ireland.
3. An Appreciation Of Irish Intercultural Relations With Other Nationality Groups.





### SUGGESTED INTERESTING MATERIALS

1. Saint Patrick's Bell, and bell cover preserved in the National Museum, Dublin.
2. The Book Of Kells, known as the most beautiful book in the world, contains the four gospels written by hand by early monks. Exhibited in library of Trinity College.
3. Ardagh Chalice, ancient Communion Cup, an example of ancient Irish craft. Dublin Museum.
4. Tara Brooch, ornament for fastening King's cloak. Dublin National Museum.
5. Ancient Round Towers, Glendalough.
6. Vale Of Avoca, background of Saint Thomas Moore's Poetry.
7. Ancient Ruins, Muckross Abbey, Ross Castle, Saint Fionan's Abbey.
8. Wood Carvings, made from Oak found beneath bogs.
9. Marble Ornaments from Connemara.
10. Palm Trees and Tropical Foliage.
11. Belleek Ware and articles made of Linen.



SUGGESTED INTERESTING MATERIALS

1. Saint Patrick's Hall, and Hall cover preserved in the National Museum, Dublin.
2. The Book of Kells, known as the most beautiful book in the world, contains the four Gospels written by hand in early times. Located in Library of Trinity College.
3. Ancient Celtic, and Irish manuscript, and the history of ancient Irish art. See in museum.
4. The Book of the Kells, or the Book of the Kells, a book of the Kells, a book of the Kells.
5. Ancient Celtic, and Irish manuscript, and the history of ancient Irish art. See in museum.
6. The Book of the Kells, or the Book of the Kells, a book of the Kells, a book of the Kells.
7. Ancient Celtic, and Irish manuscript, and the history of ancient Irish art. See in museum.
8. The Book of the Kells, or the Book of the Kells, a book of the Kells, a book of the Kells.
9. The Book of the Kells, or the Book of the Kells, a book of the Kells, a book of the Kells.
10. The Book of the Kells, or the Book of the Kells, a book of the Kells, a book of the Kells.
11. The Book of the Kells, or the Book of the Kells, a book of the Kells, a book of the Kells.

### IRISH PROVERBS

The Irish word for proverb is "sean fhocal" and the literal translation of this is "an old word" and word connoting "saying". Therefore one might interpret a proverb as an ancient saying that has been preserved through oral tradition. Many of the Irish proverbs contain internal rhyme, but the artistic form is lost in the translation.

1. He acts well who acts quickly.
2. The thing that often occurs is never much appreciated.
3. An art is better than a heritage.
4. Beauty does not make the pot boil.
5. In the world of the blind the one eyed man is king.
6. There is no welcome for one who borrows.
7. It takes no butter off your bread.
8. Eaten bread is soon forgotten.
9. A new broom sweeps clean but the old brush knows the corners.
10. The first drop of broth is the hottest.
11. Let broth boil slowly but let porridge make a noise.
12. The shelter of the bush is not noticed till it is gone.
13. 'Tis he who has butter gets butter.
14. A full cabin is better than an empty castle.
15. Good care never yet destroyed anything.
16. To please himself only the cat purrs.





17. Give to the child and it will visit you again.
18. An old child has a long recollection.
19. Choose before you speak.
20. Clean and whole make poor clothes shine.
21. If you give away an old coat don't cut off the buttons.
22. Wide is the door of the cottage.
23. Everyone is a conseller until he begins to quarrell.
24. A man's business will give him an education.
25. Seeing is believing but feeling is God's own truth.
26. The foot at rest meets nothing.
27. The help of God is nearer than the door.
28. The hob is a good anchor.
29. Hope is the physician of each misery.
30. Questioning is the door of knowledge.
31. Every man's mind is his kingdom.
32. Peace is worth purchasing.
33. Come a day, go a day, God send Sunday.
34. It is better to be sure than sorry.
35. Three things that cannot be taught - a singing voice, generosity and poetry.





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Padraic Colum

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Browne & Nolan Ltd.-

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Browne & Nolan Ltd.

The Clarion Readers - Dublin

Junior

FAL

a hedge

Toban

a well

asur

and

tip

country

mal a

a bag

cota

a coat





## Vocabulary

1bo a cow

cú a greyhound

glar green

doorar a door

fal a hedge

tohar a well

agur and

tir the country

mal a bag

cota a coat





## Sentences

1. Ατά μέ μόρ.
2. Ατά αν ζορτ μόρ.
3. Ούν αν ποραρ μόρ.
4. Ατα αν ζορτ μόρ ζλαρ.

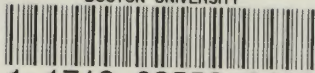
## Translation

1. I am big.
2. The field is big.
3. Close the big door.
4. The big field is green.





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